form of expression that also belongs to the Hottentots, as they have their own designation for it: //ha·ru. 201 152

Two women reached the opposite end of the scale of emotion and one of them sought me out to bandage her. In a fight her opponent had bitten her across the nose, in the neck and on the thumbs. 578 152

D. Nourishment

Let us now leave the Hottentot's body and observe what kind of care it receives in health and in sickness. A race that restricts itself to gathering the plants necessary to existence that grow wild in nature without having been led by the meagreness of this means of subsistence to attempt agriculture, is certainly at a low cultural level. Even where water lies right under the surface in river beds and may be reached by digging, and where fertile flood-lands with dried silt left by the river make gardening possible, as has been done by white men, the Hottentot has not been able to force himself to work systematically. Here and there they enclose a little piece of land with brush, call it !hana·b and plant in these "gardens" calabash gourds, aba·s, which they hollow out for butter jars, or they plant gourd fruit, b(e)ri·tsa!mab, an edible fruit, which is green with white spots and the size of a child's head, but they are quickly bored by such activity. At any rate it is only thanks to the constant influence of the missionaries if the Hottentot persists with his garden at all. 231 [222] [312] [415] [797]

From home training he knows only three activities that provide his food: gathering; hunting; and cattle raising. Later we will see how he has more or less perfected the two latter activities. Right now we will consider how he transforms the raw products, which we may assume as given, into food.

I. Animal Food

Animal food is supplied by the sea to the coastal Hottentots. Seal meat (cf. p. 41 ff.) [185] provides a highly-prized roast, especially when it is strong. The fat is not valued as highly, but it is still eaten. At the time of the seal hunt the coastal dwellers will go anywhere to get the offal. They even go out seal hunting 225 [262]

at one sitting. In other cases the calf is permitted to suck for a second 233
time. The milk, which the cow gives then, the "after-milk," /gubib, is,
according to the Hottentots, thicker and also much yellower than the
first milk which they call ai·daib or "pre-milk." The after-milk is
therefore thinned with water. The milk which the cow gives after
the calf has sucked for the third time, is called *tsaũ/gubib, the fourth
milk *tsaũ!gã//gubib. But the cow is rarely milked in this fashion to
the last drop.

From the usual after-milk the Hottentot distinguishes a milk called
ǂnunidaib, which is obtained when the cow has pastured for several
hours after the first milking and then is milked again after the calf has
sucked a second time.

The milk, //ha/mi, "biesmilk," that is drawn off immediately
after calving is considered harmful to the calf because it curdles into
a hard mass in the stomach. The Hottentot values it all the more for
himself. He usually drinks it boiled and diluted with regular milk. [272]
The cow's teats must not come into direct contact with this milk and
therefore are moistened with saliva. If the udder is inflamed the ailing [824]
parts are rubbed with a salve made of fat and powdery spores of a mush-
room (ǂhĩrasãb, i.e. hyena buchu). If the biesmilk is yellow, it is
called *!kã//gyere//ha/mi, after a bush with yellowy green leaves.
If it is white it is called *da//ha/mi.

d) The management of the herds of a cattle owner in Great Nama-
land, which for the reasons mentioned above extends over a wide area,
is simplified by the dryness which makes so much land necessary.
Water stays permanently at only a few places well-known to man and [312]
beast and both know also where you can find temporary watering places
after a good rain. These are the ideal gathering places for the scat-
tered animals.

Only the full-grown cattle have complete freedom to roam since
they need neither protection nor guidance. The oxen, go/ma·gu, de-
pending on the time of year, come every 2 to 3 days and sometimes
every 4 to 5 days to the watering places and are easily captured while
they are drinking when they are needed for work. In emergencies
they must be sought in the field. [259] The man who has this job
can recognize by the tracks which cross his path in all directions which
are surely those of his herd. Further, he can pick out the track of the
particular ox he is seeking among them all. Senses which have been

2: Schapera E-4, 5 (no date) 1930
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H B 133 132 [137]

a most desolate appearance. Verdure is entirely wanting, the numerous gullies are empty, and the low ranges of ironstone koppies which dot the plains seem to reflect the heat as from a mirror. The vegetation is composed very largely of drought-resisting thorn bushes, succulents, bulbous and tuberous plants. Grasses appear only in exceptionally wet years, while trees are usually absent, except along the dry river-courses and on the mountain slopes in the east, where the rainfall is highest. Till the early years of the nineteenth century the Great Karroo was regarded as a desert unfit for man or beast; since then well-sinking and donkey transport have bettered the conditions, and the region has gradually become occupied.

H B [312 492]

Fauna

H B 136

The great variety of habitat provided by the country taken as a whole has naturally favoured the development of a varied and abundant fauna.[1] South Africa has long been renowned for the wealth of its larger forms of animal life, although with the advance of European settlement and colonization the numbers have been rapidly reduced, particularly of certain classes of big game. The native inhabitants had certainly done something to reduce the numbers and affect the distribution of the fauna, but a balance had been reached which still left the country richly stocked. The Cape was full of game when the first European settlers established themselves there 250 years ago, and in their gradual spread inland the white men found the same abundance of fine forms of animal life in each new tract of country that they entered. A few decades were enough to convert each newly-opened district from a hunter's paradise into a stock-farming country, and the increase of veld-burning carried the destruction into other zones of life. But over large parts of South Africa the face of the country itself has been little changed on the whole, and a good deal of the original fauna has survived, even on much of the enclosed land.

The mammalian fauna is, or rather was, characterized by the great abundance and variety of antelopes, the presence of such remarkable "living fossils" as the elephant, giraffe, rhinoceros, hippopotamus, and aardvark, as well as of the buffalo, zebra, and quagga, and the abundance of carnivora, large and small. During the eighteenth

[1] An excellent short account is given by Dr. E. L. Gill, "Descriptive Sketch of the Fauna of South Africa," *Official Year Book of the Union*, No. 9, pp. 31–41. Cf. also Passarge, op. cit., pp. 78–86.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

Environment and Culture

H B 105

The possibilities of exploitation this region offers to people lacking the highly-developed technical equipment of modern European civilization vary considerably. The ways in which the Bushmen and Hottentots utilize the natural resources of their surroundings will be discussed in some detail in later chapters. Here a rapid survey may be made of the factors conditioning the distribution and mode of life generally of the natives inhabiting the country.[1]

H B 105 311 312

The most important consideration naturally is water. Animal and plant life are there in sufficient quantity to support human existence, provided a supply of water is near. Man in his primitive condition is dependent entirely on surface water for the satisfaction of his needs, for he has not the means now possessed by civilized man for getting at the water in the depths below. The amount of surface water therefore determines the density of population in any one area, and the water available in a given area, together with the density of the vegetation, determines the number and size of the settlements in that area.

The character of the country, moreover, limits at once the types of culture that can become indigenous there. South Africa even under modern conditions can only carry on agriculture in certain parts, and most of the country could never support a primitive population of pure agriculturists. It is only in the well-watered districts to the north and east and along the south coast that native agriculture has been developed to any extent. On the other hand, there is an abundant fauna and a sufficiency of vegetable life to afford good subsistence to men. The type of culture then that we would *a priori* expect to find here would be one based largely on hunting and collecting. This is exactly what we do find. The abundance of game formerly existing in South Africa makes it readily comprehensible that hunting at one time played a great role in all parts of the country, and therefore that hunting peoples were distributed all over its surface. All the native peoples of South Africa, whatever other means of subsistence they have, rely to some extent at least for food on the products of the chase and on the edible bulbs and roots of the veld.

H B 105 311

A country, however, which can support great numbers of buck

[1] For special discussions of the South African environment in relation to man, cf. Passarge, *op. cit.*, pp. 162–75; *idem*, "Die Grundlinien im ethnographischen Bilde der Kalahari-Region," *Z. Ges. Erdk. Berlin*, 1905, pp. 20–36, 68–88; (Mrs.) A. W. Hoernlé, "South-West Africa as a Primitive Culture Area," *S. Afr. Geog. J.*, vi (1923), pp. 14–28.

2: Schapera E-4, 5 (no date) 1930
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and other grass and herb-eating animals will also support other species of these animals, provided that conditions such as the absence of the tsetse fly and other pests are favourable. Hence we also find pastoral tribes, who have come in from other regions bringing with them great herds of cattle and immense flocks of sheep and goats. One important point must, however, be noticed. Country which, under modern farming conditions, will only carry a small herd of cattle, sheep, and goats, used formerly to carry large herds of well-fed antelopes and zebras. The explanation is that each wild species is specially adapted to living on certain bushes or plants, and that many natural foodstuffs useless to farm stock were made use of by one species or another of wild game. It must also be remembered that the wild game was not restricted by farm boundaries; it was free to shift its ground according to the seasons and the supplies of food and water. For the same reasons a nomadic life was imposed on the native tribes keeping domestic animals, although nowadays with the extension of the European settlements the areas over which free movement is possible have become greatly restricted.

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Viewed in this light, the natural regions of South Africa which have been described above are seen to differ widely in their value for culture. Certain parts of the country, such as the Namib desert strip and the interior of Bushmanland, are largely uninhabitable. The rainfall in both is exceedingly slight, and there is practically no surface water all the year round. In parts of the Namib, however, the river-courses from the mountains of the South-West African plateau periodically carry water, which is dammed up in a few places by rocky outcrops in the river beds, and above all there is the */naras* melon, whose fruit is sufficiently succulent to provide a substitute for water. Agriculture is completely out of the question. The thin scattered population which the region can support is forced to lead a nomadic hunting life, although in the east, towards the borders of the plateau, the grass which flourishes during the rainy season occasionally permits of pastoralism.

The greater part of the Middle and Southern Kalahari lacks surface water during the dry season only. The water supply at other times is generally sufficient to permit of temporary settlements, although the porous sand covering of the surface absorbs all the rainfall, so that except in the pans and other waterholes the standing water rapidly disappears. The region is sparsely inhabited, and mostly by nomadic peoples. Agriculture is again impossible, save in a few tracts to the

2: Schapera E-4, 5 (no date) 1930
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east, where the soil is more favourable, but the rainfall is too uncertain to enable grain to be grown with a reasonable prospect of success. The abundance of grass in many parts, especially during the rainy season, affords good pasture to cattle, but the region is above all an excellent hunting ground, and formerly at least it was extraordinarily rich in game. Hence its inhabitants are in the first place hunting peoples, and their life is conditioned by the movements of the game. At the beginning of the rainy season the animals wander out of the permanently-watered regions encircling the desert into its sandy plains, where water is found only in pans, pools, and waterholes. The hunters follow them. As the dry season sets in and the water in the pans begins to shrink, part of the game returns to the watered regions, part of it, however, continues to live in the plains on the *tsama* melons and other succulent plants—and the hunters do the same.

In the well-watered Northern Kalahari three great streams, the Okavango, Kwando, and Zambesi, overflow on to the flat land, in some parts continuously, in others periodically, and thus give rise to an extensive region of swamps. This marshy region is excellent hunting and fishing ground. Its population, more numerous and densely settled than in the rest of the Kalahari, is therefore primarily concerned with these two pursuits. The natives indeed are actually forced to resort in part to fishing, since for motives of security they live mainly on the small islands between the swamps and the rivers. The periodic rise of the rivers annually floods wide stretches of the country, resulting in displacements and wanderings of the game. Consequently, the natives also must roam, partly because their habitations are flooded out, partly because they must follow the animals. Both agriculture and pastoralism are also carried out in parts of the country. The cattle pasture in the sandveld away from the swamps, while the marshy region can only be used for the cultivation of crops, since for wide stretches it is infested by the tsetse.

The upland regions encircling the Kalahari basin on the south-east, south, and west, have for the most part a scanty rainfall. The permanent settlement of this belt during the dry season is therefore restricted to the scattered waterholes, which occur in river beds, on mountain slopes or in depressions on the hard soil. Waterless stretches from 40 to 100 miles in extent are no rarity, so that the settlements are frequently distributed far apart over the land. Here, as in other regions of South Africa, hunting must depend on the movements of

2: Schapera E-4, 5 (no date) 1930
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the game. In the more arid parts the animals in the dry season concentrate in vast numbers about the rivers and waterholes and pans, to disperse widely as soon as the rains make life possible elsewhere. The same features of alternate concentration and dispersal can be observed in the life of the purely hunting tribes. The pastoral resources are on the whole excellent, there being no lack of grass or edible shrubs even during the dry season, and consequently cattle-keeping peoples are able to lead a favoured existence in these uplands. Agriculture is also practised to some extent, but is confined to the scattered alluvial tracts. As a means of subsistence it is rendered precarious by the frequent droughts which characterize the region. These often exercise a harmful effect on pastoralism as well, partly because of the ensuing lack of water, but mainly because the pasture is completely destroyed in many parts of the country. The plateaus of the Orange Free State, Cape Province, and Southern Bechuanaland are especially exposed to such catastrophes, but they are often enough marked in South-West Africa also, particularly in Great Namaqualand.

Further east and along the south coast the rainfall is high enough to place cultivation on a safe footing, while the country, where it is not covered with bush or forest, is composed of extensive grass flats which can be used as pasture land. Consequently, both agriculture and pastoralism are equally developed, the former being carried out on a far greater scale than in other parts of South Africa. Here, therefore, we find the most thickly settled zones, and the population is mainly sedentary, even although the pastoral tribes must still to some extent lead a nomadic life.

Migration Routes

H B 131 167

The geographical situation of South Africa has an obvious bearing upon the racial history of the country. Cut off by vast uninterrupted stretches of water from ready access on the west, south, and east, its most direct link with other regions is overland to the north. In the north-west the great forest regions of the Congo impose an effective barrier upon extensive human migrations, so that it is principally from the north-east that invading peoples have been able to enter the country.[1] The East African highlands are connected with the south by a favourable route passing between the escarpments in the east with their sharp descent to the fertile but fever-stricken coastlands,

[1] Cf. Passarge, *Z. Ges. Erdk. Berlin*, 1905, pp. 32–3; *idem*, *Südafrika*, pp. 163–7.

2: Schapera E-4, 5 (no date) 1930
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Gei ǁKhauan. The latter, whose founder was the eldest of the five brothers, are acknowledged by all the others to be the senior tribe among them. In spite of this claim to a common ancestry, however, the tribes have for a long time been independent of one another; although, according to Hahn, the chief of the *Gei ǁKhauan* received an annual tribute from the rest of the tribes up to as late as 1863.[1]

Each tribe has its acknowledged chief, *gao-aob*, and also an acknowledged claim to certain large permanent fountains or pools in river beds. Before the coming of the Orlams and of the white man the boundaries between the different tribes were not defined in any clear manner. Different waterholes or fountains in the country were always thought of as belonging to certain specific tribes, who used to wander about from fountain to fountain, seeking pasture for their cattle. Other people could use the water, too, but one tribe had a prior claim to it, established by habit, and had the right to expect that any other group intending to camp there for a long time would ask permission to do so.

The tribes do not seem to have ever been at all large. The number of people in each ranged apparently from several hundreds to a couple of thousand. It is difficult to obtain any trustworthy figures, owing to the great disruption that has taken place in the social organization of the people, but Palgrave's estimate, made at a time when conditions were less disturbed, may be taken as a useful guide to the relative size of the tribes in 1876. The Gei ǁKhauan then numbered approximately 2,500, the /Aunin 750, the ǁO. Gein 800, ǁKhau /Goan 1,000, ǁHaboben 1,800, !Khara Gei Khoin 800, !Gami /Nun 2,000, Afrikaners 800, Witboois 2,500, Bethanie Hottentots 2,000, Berseba Hottentots 700, and the Amraal Hottentots 600.[2] In 1923, however, of the still surviving Nama tribes the Gei ǁKhauan numbered only about 100 and the ǁKhau /Goan 200, while, on the other hand, the Berseba Hottentots, who had avoided all conflict with the Germans, were able to claim over 3,000 adherents.

The Clan

Each tribe was composed of a number of patrilineal clans (*/kau /nani*, lit. things within the tribe), i.e. groups of people claiming to be related in the male line.[3] One of these clans claimed seniority, and

[1] *Tsuni-/Goam*, 57.
[2] W. C. Palgrave, *Report of . . . Mission to Damaraland and Great Namaqualand in 1876*, p. 54, quoted by Hoernlé, op. cit., 7.
[3] Hoernlé, op. cit., 9–16; Olpp, op. cit., 23; Kohler, op. cit., 338–9.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

thief is a Bergdama or a Bushman, he is tracked and simply shot down, the chief as a rule taking no notice at all of such cases, and, where he does, never siding with the party of the thief.[1]

In the other Nama tribes there seem to have been no private rights of this nature. In certain respects, however, there was a limitation to unrestricted exploitation of the land and its resources by any member of the tribe. Hunting rights over the tribal land, for example, were common to all, but the game was regarded as the herds of the chief. Anybody shooting big game was therefore expected to give him the head and the four lower legs of the animal, while of small game he received portions of the meat. Refusal to yield this tribute was punished. Pasture lands, again, were also common to all, but the chief could order certain grazing grounds to be vacated in order that they might be rested. His consent was also necessary if the inhabitants of any kraal wished to burn the veld shortly before the rainy season, so that when the first rains fell new juicy grass might spring up. These regulations, of course, do not involve interference with established personal rights, but are to be regarded rather as the exercise of recognized control vested in the chieftainship.[2]

In other directions we find recognition given to the prior rights of an individual. If a man dug a well or opened a spring, it was regarded as under his special authority, and, after inspection by the chief, was named after him. Every passer-by had to have his permission before using the water, but it was equally his duty to see that no stranger or his stock was denied access to it. Any man, again, who found a swarm of wild bees in the cleft of a rock or in the hollow of a tree could acquire rights of ownership over their honey by breaking a few twigs and laying them in front of the hive. Whoever then ignored this sign and took away the honey was regarded as a thief and had to recompense the owner. But here also the chief or the head of the kraal exercised some measure of control. If the swarm was still young, it might not be molested, under penalty of punishment, and the owner was also punished if by extracting all the honey he caused the swarm to wander away elsewhere. Moreover, he was expected to give several good combs of the honey to the chief or the kraal head.[3] The private rights casually acquired in this way should not, however, be confused in nature with those noted above to the */nara* bushes, which are based on heredity and shared equally by all members of the tribe.

[1] Schultze, op. cit., 197, 318.
[2] Wanders, op. cit., 673–4; *Report on the Natives of S.W.A.*, 76. [3] Wanders, loc. cit.

2: Schapera E-4, 5 (no date) 1930
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Nama

exceptionally by the men.[1] The milk secretion of the cows is periodical and dependent upon calving and the needs of the calf. The flow ceases when the calf is able to fend for itself; the cow then "becomes dry", as the Hottentots put it. In times of good pasture some cows may continue to yield milk up to shortly before the next calving; in dry years, on the other hand, many of them occasionally yield so little milk that the calf hungers, and milking for domestic purposes is naturally out of the question. At milking, done early in the morning and again when the cows have returned in the evening from pasture, the calves are first allowed to drink for a while. Then the woman comes up with her wooden pail, drives away the calf, and after binding together the hind legs of the cow to keep it still procedes to do the milking. All the cows are milked at one sitting. If a cow refuses to give milk, as may happen when its calf has died prematurely, it is induced to do so by the substitution either of another calf sewn up in the skin of the dead one or merely of the stuffed skin, or else somebody stands behind it and blows hard into its vulva while the milking is taking place.[2]

The herding of the cattle is simplified to some extent by the fact that permanent water is found at only a few spots, known to both men and cattle, and both also know where water is to be found after good rains. These spots usually serve as the sites for the encampment. The oxen, only occasionally required for riding or for draught, need no special care in herding. They take their drink at the water, then go out to graze in the veld and rove at large, returning about every other day or two to drink. If wanted for work they can then easily be secured; if not, they rest in the camp during the remainder of the day, and then in the cool of the night proceed to the veld as before. The cows are driven to pasture every morning after milking, and left to graze unattended, till the attraction of the young calves brings them home to the kraal of their own accord at night. Old cows no longer calving are kept for slaughter, and allowed to graze in the same way as the oxen. They go further into the veld than the mother animals, and there find better grass and pasture longer. The calves are placed at night, after drinking, in a special enclosure of thorn bushes or stone, open to the sky, while their mothers sleep freely in the vicinity. In

[1] In this respect the Hottentots differ fundamentally from the great majority of the cattle-keeping Bantu tribes, among whom milking is essentially the task of the men, the women having very little indeed to do with the cattle, even, in some cases, being ritually prohibited from all contact with them.

[2] Schultze, op. cit., 257–8; Kolb, op. cit., 79–80; von François, op. cit., 258.

6: Hoernlé E-5 (1912-1913)1923
FX13 Hottentot FX13
Nama

THE EXPRESSION OF THE SOCIAL VALUE OF WATER AMONG THE NAMAN OF SOUTH-WEST AFRICA.

BY

MRS. R. F. A. HOERNLÉ, B.A. (*née* MISS A. W. TUCKER).

Read July 13, 1923.

312 231 It seems hardly necessary to emphasise, before a South African audience, the importance of water in a country like South-West Africa, the home of the Naman. They are a pastoral people, to whom "God gave cattle as their grass," as one of them put it to me, so that a good supply of fodder and water are the two essentials of their existence. Grass is often easier to find than water.

133 132 231 When Moffat, over a hundred years ago, inquired of a traveller in South-West Africa what the country was like to which he was journeying he was told: "Sir, you will find plenty of sand and stones, a thinly scattered population always suffering from want of water, on plains and hills roasted like a burnt loaf, under the scorching rays of a cloudless sky." That is a pretty good description of the country in the south which is the home of the Naman, in its normal condition, yet it only wants a few regular showers of rain to convert it into a veritable sea of grass, such as it is now after the wonderful season of rain that is just finished there. Grass there is enough for animals, wild and tame, for at least three years to come, yet long before that time much of it will have become inaccessible, or would have done under primitive conditions, because it will be too far removed from the nearest available water. Ten years ago, when I was travelling through the Richtersveld in a season of great drought, we came upon secluded spots where there was grass in plenty, which was still nourishing enough in spite of the fact that it was dry, yet the natives were creeping miserably along the rugged banks of the Orange, feeding their animals on the quick grass at the edge, for they did not dare to move away from the precious water. This sort of experience makes one realise vividly that it is water which must be the first thought in planning any settlement, or in deciding on any trek, and the quantity of water available will determine the numbers which can settle at any one spot and the length of time during which they can stay there.

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NOTE.—It has not been possible to indicate the tone of the Hottentot words in all cases where it was necessary, owing to typographical difficulties. Also, it was not possible to indicate a nasalized u for the same reason.

6: Hoernlé E-5 (1912-1913)1923
FX13 Hottentot FX13
Nama

Quite apart from the customs and ceremonies of the Naman, we can judge of the importance they attach to water from the fact that they distinguish all the various ways in which water may be conserved, and name every spot in their territory where these different kinds of water may be found, so that the greater proportion of places to which the natives have given names are precisely those at which there is water.

Besides the !Áb, the river, where water can most often be found, at any rate in secluded hollows where a granite bottom has prevented the water from sinking below, and deep gorges have protected it from too much evaporation, we have the /óus, the spring, which may be either hot or cold, and is often very brack or even salt. "The frequency of this designation in both its masculine and feminine form as the only name of a place," writes Dr. K. Dove, "proves the extraordinary importance that is attached to perennial water, in the dry steppes of Namaland."* Two hot springs called /Ai //Gáms, "fire water," have been important centres of settlement, Windhoek in the north, Warmbad in the south. But, in addition to rivers and springs, we have the Xorás, or Xorábes, the water-hole dug in the moist sand in protected spots in the river beds, and there is the ǂgāb or ǂgās, the deeper well. Further, we have the //garúb, the natural reservoirs or basins in hollowed-out rock, mostly granite. These are veritable blessings very often when one is travelling over large waterless tracts, and every native knows each one in the territory of his tribe. But, of course, their supply is strictly limited, and they are apt to be quite dry before the next rainy season unless they are very large. There are also the //gòm //gami, the pond, the /āp, or vlei, and the !khowís, the depressions which are filled with water for a short time after rains, and which, with the //garúb, enable grass not otherwise accessible to be used for a short time.

Another indication of the vast importance attached to water by the Naman is to be found in the annual rain ceremony. This is, or rather was in the old days, by far the most important social ceremony of the whole year. I heard of this ceremony among all the tribes I visited and had full descriptions of it, but it was not until this last visit to South-West Africa that I was fortunate enough to meet with an old man, who claims to be the hereditary chief of the géi //Khauan, the chief tribe of the Naman, and who still holds the old rain ceremony every year at his home in !Hoaxa!nas. Thanks to the kindly assistance of the Administration of South-West Africa, who supplied the necessary slaughter animals, we were able to perform this ceremony with pretty nearly all its attendant rites in Windhoek this last year, and it was rather pathetic to see the joy, not unmixed with doubt, among the natives, when later on the phenomenal rains fell all over the

* "Geographische Bezeichnungen in der Namasprache," in *Mitteilungen des Seminars für Orientalische Sprachen* an der König Friedrich Wilhelm Universität zu Berlin. Jahrgang III (1900), pp. 57—65.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

friendship, and as a sign of established amity they shook hands. But the one gave his left hand, the other his right. I was surprised at this, and on my seeking and enquiring into the reason for so strange an action, the native, a shrewd fellow, replied to my query boldly and promptly, saying that this bad and troublesome neighbour was left-handed, and had therefore offered his left hand which was the stronger and the more apt to mischief as a pledge of faith. In response to my further enquiries as to the name by which the Supreme Being was known among them, he immediately traced a wonderful genealogy back to the beginning and gave the name *Khourrou* or *Thikkwa*. The devil, he said, was called *Damoh*. By this Supreme God were created *Noh* the first man and *Hingnogh* his wife. This pair, the ultimate authors of his race, had taught mankind and his ancestors to marry wives and rear children, to practice polygamy, peace and concord, to hurt no one, to give to each his own, together with other similar precepts, which will be succinctly set forth below.[21]) This information he gave me, sensibly enough. The pair, on being reconciled, were sent off with gifts and much goodwill.

In the territory of one or other of them warm springs are found. Our countrymen, having to cross them unexpectedly, bridged them with planks and beams from their waggons, and these they found to be eaten into and somewhat changed in colour, either by the vapour of the bubbling and boiling water or by the acidity of these same exhalations; and a few paces from there they discovered two gushing springs of perennial cool water, just as our ancestors did at Aken.[22]) But whether they be equally wholesome to bathe in is not yet known through the idleness of our countrymen in investigating the facts of nature. There are other matters also of more moment, easy and most worthy to be known and done, which through the same carelessness are neglected and ignored. These things they despise while gaping after riches which are but incentives to crime . . . . such is the nature of our folk; they postpone public interests to private and illiberal gains.

Kenima, ostrich feather, and a woman *Hau na maos*, yellow copper. He gave them cows, whose milk they should drink, a jackal tail to wipe the perspiration off the brow, a staff with a club (Kiri), a quiver with arrows, and a bow, and a shield."

[22]) These "warm springs" are probably those now known as the Caledon Baths. The main trading route to the east passed close to them. They do not appear to have been frequented for curative purposes until the first decade of the 18th century. Cf. the journals of two visits to the "warm springs" in 1710, published in *V. R. Soc.* 5, pp. 60 ff.

10: Grevenbroek F-5 (ca. 1694) 1933
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deserters they arrest and bring back home in hope of a reward. They make trusty bearers, porters, carriers, post-boys and couriers. They chop wood, mind the fire, work in the kitchen, prune vines, gather grapes, or work the wine press industriously. They clear wild ground, and when the stones have been picked out of it, break it up with dibble, hoe, or mattock. Without relaxation they plough, sow, and harrow. From field, vineyard or garden they clean out the weeds with their rakes, and at harvest time they exert themselves indefatigably, their heads bound with ivy and convolvulus so that the green clustering leaves may mitigate the fierceness of the sun's burning rays. A troop of Bacchic revellers you might say, and indeed the resemblance is complete save that the followers of Bacchus brandished goblets in their hands and were drenched with wine, whereas our natives at the harvest have a sickle in one hand and the corn stalks in the other, and whether harvesting, threshing, or winnowing are drenched in sweat.

Their wives and daughters make reliable washerwomen and busy chars. They wash plates and dishes, clean up dirt, gather sticks from the fields round-about, light the fires, cook well, and provide cheap labour for the Dutch.[90])

It is perfectly plain that without the aid of these slaves, our farmers, stout fellows though they be, would be groaning bitterly over their toil in the fields. But, oh, the shame of it! as usual too much good fortune has bred sloth, and many are enervated as if by the spoils of Salmacis, won without toil or sweat.

It will not bore you, I think, and it will be *à propos*, if I tell you that I have seen a Hottentot woman, who in return for a day's labour had been given some scraps in a platter by a certain Dutchman. She began to crow with delight like a hen gathering her chickens, calling her people together and making a regular distribution of her booty among them, and hardly keeping a mouthful for herself. All alike delight in this communion of goods.[90]) Even a pipe of tobacco when kindled is passed round from mouth to mouth of the crowd that keeps running up, until the weed has vanished into smoke and ash. Let the Christians learn from the natives to vie with one another in well-doing.

For the irrigation of the soil there is no lack of limpid, wholesome springs, streams and rivers, the incredible clearness and sweetness of which has often so occasioned or increased my thirst that you would have declared me to be a soldier of Jerubaal at the last testing.[91])

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[90]) See above, p. 47.
[91]) Judges, 7, 4-6.